

Grandfather William Giles was born January 1, 1797 at Gunnerson near Lowdham, in Nottingham, England. He married Sarah Huskinson of East Bridgford about 1820. He seems to have learned the brickmaking business as the family followed that occupation while they remained in England; even the girls helped in the brickyard some of the time. Little is now known of their life until 1833, when Uncle Thomas in his writings says, "they moved from Calverton to Strelley on the 11th of May, 1833. They lived there for six and one half years and probably to better their condition, they moved to Broxholm, Lincolnshire, England on the 6th of June, 1840, where they lived until February 1844, when they moved to the city of Lincoln."

Uncle Thomas, and George, were married while there and they became acquainted with the Goodwin Family, who first told them of the restored Gospel. They, like many others seem to have been prepared for the Gospel when they first heard it.

Uncle Thomas gives us most of the information concerning the Giles family and from his writings we quote the following:

I united myself with the General Baptist Society in November 1846. I continued in this until I united myself with the Church of Jesus Christ of Latter Day Saints.

In the fall of 1849, my wife's sister (Sarah Goodwin) came to Lincoln and told us about the Latter Day Saints, the coming forth of the Book of Mormon, etc. We thought it very strange, but after reading the books she left with us, the Book of Mormon, the Book of Covenants, and the Voice of Warning by Parley P. Pratt, we began to think there was something in the doctrines of the Church.

"December 22nd (1849)- Myself, and wife, and my mother, went to Hull on a visit to my wife's sister, (Goodwin) where we had an opportunity to learn more concerning this strange doctrine. Brother and Sister Goodwin preached Mormonism, and we went to meeting on the 23rd, and heard Elder Beecroft preach; after which we became pretty well satisfied of the truth.

Mother, my wife, and myself, were Baptized in the afternoon of Sunday by Elder Henry Beecroft. We left Hull on the 27th to return home.

Again in August 1850 he writes-"Elder Joseph E. Taylor came to Lincoln to try to preach the Gospel. He succeeded pretty well although he had strong opposition. He had a good many discussions with the New Testament Disciples, and the Wesleyan Methodists. The principal opponent was a Mr. Luxford. Quite a number were baptized and we had a good time for a few weeks."

"Father was baptized September 2nd and brother John on November 4th by Joseph E. Taylor." (From a note on margin of the book) The rest of the family were baptized between then and January 1854."

They seem to have begun as is usually the case to prepare for emigration, by sending money to the office at Liverpool.

On the 22nd of February 1854 they received word from S. W. Richards to be ready to leave Liverpool about the 10th of March; but on the 2nd of the month they received word to be there within twenty-four hours.

We have to imagine the bustling, and rustling, to and fro, to prepare for such a journey. Uncle Thomas gives some of the incidents. They all got to Liverpool in good time except the parents, we will quote his account of the sailing.

"Arrived in Liverpool about - o'clock p. m. Some of us stayed at the station while some of us went to the office of S. W. Richards and paid our passage money. We paid father's and mother's also, with the understanding that if they were not in Liverpool before the ship was out to sea, they were to have a passage on the next ship that sailed; for we would like to do the best we could under the circumstances. We then went back to the railway station, engaged a man with a horse and cart, to take our luggage down to the ship. She lay in Huskinson's Docks. It was the last Docks out of Liverpool. We got our baggage on board about sunset. We slept on board that night (March 4th)".

"In the morning (Saturday March 5th) some of the family went into town to procure things for the voyage, and to the office of S. W. Richards, to see if father and mother had arrived. About an hour after they had gone it was said that no baggage would be taken aboard after twelve o'clock, as the ship would move out soon after that time. So John, and myself, went on shore to procure flour and potatoes. We got these things and still our people had not returned. It was then said that the ship would be off directly. So I went to meet them to hasten their coming. The Captain was then on board, he said he would not wait if half of the passengers were on shore. (and I found him to be a man of his word in that respect)."

I do not think half the passengers that came across with us were on board when the ship left its moorings in the dock, but they got aboard as the ship passed along the docks, except father and mother."

"We went about one mile into the river Mersey and then came to anchor for the night. A very beautiful sight it was to see the ships, and steam packets, passing; also the view of the town, it being a nice, still and sunshiny, afternoon; which we would have enjoyed much had it not been for the absence of father and mother. Kezia did nothing but cry all afternoon, and I believe I am not far wrong when I say we were all more or less sad. Yet all tried to carry the best side out and appear cheerful.

"About sunset we beheld a boat making for the ship that we were on, and to our joy father and mother were in it, which set us all right."

He states that about 12 o'clock they drew anchor in a fine breeze. "A steamer took us a few miles down the river. It would have taken us farther if necessary."

The sea voyage from Liverpool to New Orleans was made in twenty days on the sailing vessel, "Old England." They arrived in the latter place on the 25th of April. They took passage on the steam Packet, "St. Nicholas," on the 28th for St. Louis, where they arrived on the 6th of May. Uncle Thomas writes some of their experiences there, as follows:

Saturday, May 6th, 1854 at about 8 o'clock a.m. we arrived at quarantine at St. Louis. The doctor came on board and passed all hands as being all right in good health. But we soon found there were more passengers on the steamer than the St. Louis council allowed, therefore the doctor and Captain went, (or pretended to go) to St. Louis to see whether they would allow him to enter with us.

"We found about 11 or 12 o'clock that the English emigrants were to be quarantined and we found that it was not the English in particular but the Mormons that had to stop. So they set sailors to move our luggage off the packet (Hannibell) and we would not be allowed to pass into the city until we had washed all our things. So it was considered best to set to and wash all our things immediately. So we set to and washed all afternoon."

The next day was Sunday the 4th, they washed all day and expected to go Monday, but sickness broke out among the company. One sister died and grandmother was taken seriously ill and they were detained until the 11th. When they were permitted to land.

Uncle Thomas states that his sister Elizabeth came down to Quincy and met them in St. Louis. They took passage on the De Venorr for Quincy after a few hours stay in St. Louis. Uncle Thomas Rasband and Uncle George Giles had come to America a few years before. The former it appears had found employment at Quincy, and the latter at Burlington, Iowa.

They arrived in Quincy about 12 o'clock of the 11th. There Uncle Thomas found work, and remained for one year and eleven months.

He left Quincy by boat for Burlington on the 12th of April 1856. At this place they got their outfits with which to cross the plains. Uncle Thomas mentions that his cow gave out and he had to replace it by trading it for a steer. He also mentions how bad the conditions of the road were.

On May 7th, he states: "Roads not very good, only traveled about seven miles today. 8th: "The roads were so bad today we did very little traveling. Got one wagon about six miles, moved brother Spratley's about three miles, moved my wagon about one mile and moved Mr. Johnson's about one half mile. So that when night came our little company of four wagons were in four different places. The distance between the first and the last one about five miles."

He states that the Mr. Johnson was traveling their way and asked the privilege of going with them. The other wagon was Uncle George Giles'. Uncle Thomas gives quite a good account of their trip across Iowa in his writings. They had some trouble on account of the bad condition of the roads.

The father and mother seem to have made their way across Iowa sometime during the twentythree months between landing in St. Louis and this time. They seem to have been in Council Bluffs in the spring of 1856. Father states that he first met mother sometime in the spring.

Grandfather came from the Bluffs to meet Uncle Thomas and party with a team and two yoke of oxen. They reached there on the 18th of May. They crossed the Missouri to Florence on the 28th.

On the 5th of June they commenced their journey across the plains. The company consisted of twenty-six wagons at this time. More joined them on the 10th, which made a company of sixty four wagons.

On the 24th their cattle were stampeded and they lost sixteen head. They later recovered ten of them and got underway again on the 27th.

On the 16th of July, Uncle Thomas writes that he was sick and his brother John drove his team. He writes no more until after they arrived in Salt Lake on Saturday, August 10th. They remained in Saly Lake a few days and then started for Provo where they arrived on the 20th.

The journey across the plains with its hardships and exposures, the change of climate and conditions generally seemed to have been too much for grandmother. She died on September 5th, 1857, and was buried in the cemetery there.

The children all married, Fred being the last, so he went to the endowment house about the same time as his father.

Grandfather was married in the old endowment house on the 12th of November 1859 to Mary W. Day. (She was born on the 6th of August, 1794). They made their home in Provo as did most of the children.

They all came to Heber in 1859 and 1860, but John who remained in Provo. Grandfather passed the remainder of his life here in peace among his children.

His wife died December 5, 1874. He lived ten days later, dying on the 15th. They were buried side by side in the Heber cemetery one stone marking both graves.

Grandfather was a thorough Latter Day Saint, and was devoted to his family and religion. His wisdom and good judgement is shown in keeping his family together until he got to Zion or Utah, and even in having them locate in this valley.

He managed to get George and Thomas Rasband to this country before the rest of the family came. My father met them in Council Bluffs and wished to marry Mary, (one of the girls) but grandfather advised them to wait until they reached Utah, as he wished to keep the family together until the end of the journey.

He always attended strictly to his church duties and did not wish the tea nor coffee placed on the table until after the blessing was asked.

Grandfather and family after they came to Heber in 1860, located pretty much together. The brothers-in-law came here with the first company. Uncle Thomas and John came up during the summer; they were here at least when the selection of land took place. They got the first two 20's each side of the road running up the field. Uncle Chas. N. Carroll and father got the next two, the former on the east and father on the west. John and George Carlile took the next 20's north on the east. Robert Broadhead had the 20 north of fathers'. So the Carliles took the 20's on the east. George the one east of John's. Uncle James no doubt took the 20 west of Uncle John's. The lower ten being badly broken up by creek and slough he took the 10 still further west, at least he had the 10 for a number of years and no doubt let John Mc.-Donald have the 10 the creek runs through, next to Uncle John's.

Uncle Thomas Rasband took 20 acres just north of town. Uncle George and Fred did not come up until the Spring of 1860, and they had to take the land farther up in the field. It seems to have been understood that grandfather was to have the 20 on the west side of the road as long as he lived. The latter years of his life, his grandsons got up his hay and grain. He farmed the part north of Spring Creek and the part south was hay land.

We boys used to go through his grass to get to the creek to bathe. He used to get after us as he said he would charge us fifty cents if he caught us in the creek. The place became known as the fifty cent hole. We had another place just above we called the Baptizing hole.

After grandfather's death Uncle George, Fred, William and George M. Giles got the land from Uncle John and made four pastures of it as it is today. The Giles family located in Heber much together. Grandfather got the lot where Albert Dixon and Orson Roberts now live. His house a two roomed long house, stood about where Brother Robert's house is. The house stood both rooms facing the south. Uncle Fred got the lot north of grandfather and Uncle George got the lot east of Uncle Fred's on main street where he had a blacksmith shop during most of his life. After grandfather's death Uncle Fred got his lot and later let John Roberts have the east half and built his brick house on the corner of the west half.

Uncle Thomas and Uncle James got lots on Lake Creek. A few years later Uncle Thomas got the north half of the block east of his two lots. John Watkins furnished the brick house and put up the house about the time that father built his house. Uncle Thomas later got the two lots south of him from Henry Nelson and let his son Lorenzo have them.

We have no photos of either grandfather or grandmother. Aunt Christy, the only one who knew the latter says: "Our mother, Mary Crook, favored her more than any of the other daughters, especially physically, while Aunt Betsy Rasband may favor her a little more in features." Also she said Uncle William favored grandfather more than the other sons. This was also the opinion of others. I also agree with this, by what I remember of him.